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Must Remain in
Transcription Room

M2346 Thursday lunch and
excerpt from Barn #30
12/27/73 (and 12/26/73) excerpt)

Mr. Nyland: I begin again like I said last night trying to remind you when you come here: forget all negativity. That means sometimes a rearrangement of your head and the thoughts you have and supressing the thoughts that are interfering (with the wishing?). And I hope the wish of really finding out what is what and what you should do about it and what your life is worth predominates. If you can keep that in mind, if you can be reminded of, when you look at other people, that they are also here for a purpose, a definite purpose, and maybe, you can be helped. I call it helped because you are in need of help. You're not at all what you should be; you should grow up and it has to come from a very definite desire within yourself. If that isn't there, then you keep on remaining mechanical and that's it. So, sometimes you have to fight for it. You don't always want it because you don't always see the necessity, and you always will follow the line of least resistence which usually means that you follow what you wish to do. Many times you have to do certain things a little differently and that any one time when you realize your unconsciousness, you should introduce something of a different kind, different nature, and that is always the struggle because you want to hold onto what you have. You want to consider that what you think you know is the only thing or that you have to find your own way and so forth, whatever that may mean.

that

The purpose for a man is to become very simple, knowing what he actually is in his essence, and as close as he can get to that what is the reality of his life. If you can keep that in mind and then you may have questions of how to, how to retain that, how to first see it,

acknowledge it, how to hold onto that, and what then has to be done by yourself. Now maybe we can talk about that. Who has questions?

Judy Jacobs: Mr. Nyland?

Mr. Nyland: Yah.

Judy: It's Judy Jacobs. I've been finding lately that there are certain times when I wake up in the morning with a very strong desire to Work and I, I have a period during the day when I make many efforts and I seem to establish a certain level for myself and I find that that reaches a point then where I can't - it's like it just turns into very strong feelings and I'm, I'm taken over by the feelings. I'm almost tired in a certain way and there's no longer anything that I can do in terms of Work.

Mr. Nyland: Two things, Judy: Why do you let it go into feelings and then, if there are feelings, stop Working?

Judy: Well the feelings, um, I don't seem to have any control. I seem to forget about Work and then I find that there are strong feelings and, it seems though that the strength the feelings at that-- those times are stronger than at the usual times.

Mr. Nyland: When you discover that they are stronger, what do you do?

Judy: Well, I try to let go of them to see them for what they are.

Mr. Nyland: You can't tell them to go away; they have to be attacked indirectly.

Judy: Yeah.

Mr. Nyland: If you then can be busy with your physical body, it will be (better?). It is energy; it has to be worked away. You just cannot tell it to go away, it has to be used. And it can be used partly for an activity, particularly when that what you are doing you want to do with all you can, with pleasure or concentration

or do it well. So part of the energy will go and then if your mind can actually see that that is your attempt, it can bring back an, at least a recognition of, not necessarily Work itself; it might take a little while until the total quantity of energy represented by your emotional state has been reduced.

It's always a question of an equilibrium when you are engaged in any kind of an activity belonging to any kind of a center. There is a certain maximum quantity that is being used for the purpose of exercising the center as it were. And then, in that state, it is quite impossible to reach your being because that what is predominating is the activity of the one center, sometimes two but many times it's only one. You have to let it ride until the road is cleared up. The quantity of energy that has gone into that center is automatically reduced. When it is exercised it simply runs out, provided you don't feed it.

So that's the requirement. If you have a hateful feeling and you want to continue with it, then of course there is no use that the--no use thinking that it will be reduced because you keep on feeding it. But if you actually don't want to feed it, you feel that it is necessary to reduce it (in)order to do something for yourself which means an equilibrium, then of course you have to wait until the excess energy has gone and there is then a point at which you can equal then that excess energy that is, that is available with your wish to Work.

Judy: Thank you.

Mr. Nyland: You see what I mean?

Judy: Yeah.

Mr. Nyland: It is a very simple thing. You have to rely on time

taking place within you in which energy is used up and gradually because of that there will be an equalization of the three-centered activity and that is the point in which the road is open to your being. All right?

Judy: Yeah.

Neil Steiger: Mr. Nyland?

Mr. Nyland: Yah, Neil.

Neil: What you were talking about before when you started the meeting of the, uh, of the condition of not realizing enough the need for Work and also the question of how to retain this realization when it's there. You said maybe we might want to ask that and I would like to ask that. How do you ~~maintain~~ attain it?

Mr. Nyland: The question is then, where is your original wish coming from that you want to Work? The motivation? I think a person must be quite clear about such motivation.

Neil: Yeah.

Mr. Nyland: Naturally, it is based on the realization of what you are now and also the hope that you might become something different. If you realize that you are unconscious or asleep, or that there is still a possibility for growing up further, then that can become a motivation why you want to employ some kind of a method in order to grow up. The closer you get to that statement for yourself in actuality knowing it, not actually by means of your mind but when it has been transferred to an experience of yourself being actually that asleep or that unconscious.

Now that motivation I think has to be deepened sometimes because even the thought or the feeling is not enough to cause you to Work.

The realization of that what I actually am is a question of a totality of myself acknowledging that that is a fact and the way we express it is simply saying that the three centers in their particular activity have to meet each other on the level of one's being in order to become an experience of the total personality. When it is that kind of an experience, then you won't forget it easily. But when it is an experience or some kind of a thought or a feeling, there is always a chance that by rationalization you will eliminate it. When it really is a penetration down to your bones, it becomes your own.

So that is a requirement in the beginning.

Neal: Can you direct that in an ordinary way?

Mr. Nyland: No, you simply say: I am asleep. I am asleep, I'm unconscious, I want to Work. I know that I am asleep. This you must say several times, regardless of what you are doing, regardless of what your thoughts and your feelings are. That kind of statement should remain as an alarm clock that keeps on saying that. You know how some alarm clocks keep on saying the time when you're asleep and it may take a long time when you are physically asleep that it penetrates that an alarm clock is telling you that it is 6:30 or so. Many times it's necessary to hit yourself in your conscience to see that actually there is the road towards the being that it becomes total part of you. So when that is once an experience it could become an experience which at any one time you would recognize and you will not forget so that when you call on it, having in mind a wish to use that experience for another purpose, that together with your aim, you establish again and again the fact that you need it. And this is what you should hold onto at any one time that you are engaged, particularly let's say in reading or in talking or at a

meeting, that that is the standpoint you have to take first: I need it; I am really that kind of a person who is asleep in his daily life and I want to find out and then you have an interest. Youx listen and also when it is received that way it will help you to Work. You see what I mean?

Neil: Thank you.

Mr. Nyland: It becomes very simple because ~~whenever~~ Whenever you look and whenever you look at yourself, you will always say that you're asleep. All right?

Neal, Yeah.

What happens when you are silent? Are you thinking about what we just have said? Or are you trying to formulate something? Do you still live in fear? You know this whole question: I keep on talking, I say many things at different meetings, I keep on repeating, I have an emphasis sometimes or certain things as a particular kind of a subject that we want to indulge in and trying to explain it in detail. I keep on saying it; over the years I've been saying, saying, saying and talking and talking ad infinitum.

We have a problem with the Barn. We are facing next year. We are going to work under a great many difficulties and now it is a question how can I tell you to take all this talk-talk to your heart? How can it become part of you that you actually start to live a little bit more than what you are at the present time still doing which is living on the surface? Your superficiality is in your way and I don't know, for heaven's sake, I don't know how to wake you up. I keep on talking. I can give you a kick in the pants; sometimes it can become quite angry; it doesn't seem to help much. I think there is still a level which is terrible. Deleterious. Superficial and selfish. And if you want to think

about that, then maybe you would want to talk about Work in order to find a way out. You are terribly selfish and selfcentered. You don't help as yet. You criticize still. I hear criticism, of course, little notes that are written to me about this and this and this is not right and I always say, what are you doing about it yourself? If you don't agree with the, let's call it, the management of the school, what is happening? Do you get people together to see if you can come to a conclusion what ought to be? If you make mistakes, why don't talk about it? Get together with two or three, and come to a conclusion and then try to apply it or try to convince some other people and make a little group out of it and have a good meeting and a resolution to which everybody submits and writes his name in blood, signing it as if they are going to do it. But you don't do those things. You talk a little bit and you let off a lot of steam and of course many things are wrong and there is this mistake and that mistake including sometimes you say that you make a mistake or maybe that you're up against it. Why don't you find out from others who perhaps are not as much up against it with whom you can discuss such things. We talk about the pottery and the crafts in general. Of course I suggest have a little meeting at lunch. It's good. Then at least you can talk. We talk about Work. I suggest have a little group meeting so that really you have some questions from such a little group meeting. Then we can discuss it at a meeting like this. I've suggested it many times, still you sit there. Why isn't it alive? Is spiritual life, your inner life, an actuality? Do you believe in it sufficiently that you say that is the truth and I ought to do something about it and

that you are reminded simply by coming here and then sit? Why don't you talk?

Jacques: Mr. Nyland?

Mr. Nyland: Yah.

Jacques: Yesterday at the meeting about, huh, Brian's question about something being becoming and your answer, uh, puzzled me. I could not, uh, really understand something being unbecoming, uh, in a relation to . . .

Mr. Nyland: Jacques, the answer that I gave was a combination of different statements which I wanted to connect in order to clarify it a little more so that if one had one side of it, you could also see the other side. I did not emphasize becoming. I did mention it (?). And we can talk about it, it's a good question: what is really becoming, isn't it?

Jacques: Yes, that's, that's what I was, uh, very puzzled by.

Mr. Nyland: Yah, that's right. What can we, from an unconscious state and the way we are, the way we think about ourselves, consider becoming?

Jacques, it involves responsibility. A responsibility which I see stretches out in different directions and then gradually forms for myself a definite desire to take the responsibility in certain directions. I base that within myself on certain principles in which I consider myself a hunk of life having a certain task to fulfill and I earnestly am striving to find out how to fulfill it or what actually the task is. I start with very simple statements: I am a man who is alive and is healthy, receives a great deal towards education and growing up and I have a certain quality of myself in

thoughts and feelings. I also call it that I have a great deal of life energy which is available to me virtue of simply by the fact that I happen to be born on this earth and that conditions were favorable for my health so that I am still alive. Then I say: how much energy is there that I should become responsible for? And if I'm responsible, do I use it to the best of the efficiency or the requirements which is necessary when energy is used, that the purpose for which it is used is commensurate to the amount of energy given me? ~~Thisxis~~

This is the first form of becoming: that I take for myself a responsibility of directing my life in a certain way so that when I say I am responsible, I do not waste. So this is the first quality of what I call a responsible personality, that he is not wasting energy; that he sees that he is responsible for it and he uses it to the best, of ~~his utter?~~ such a use of the best ~~use and the best~~ of his knowledge.

The second thing is: I find myself with capacities for living. I sometimes call them talents or ability or that what is a necessity for the continuation of my lifex and the following up of certain desires to ~~say~~ see that my life is made or shaped in a certain way. Within the surrounding in which I happen to live, with whatever racial qualities I may have, whatever is allowed by the general atmosphere which I call culture. And I now look to see if actually that what I have is used for a certain purpose. I may not always know the purpose but I want to use it and most likely I would like to develop it. Now there may be different reasons why I want to do it: I may wish respect from other people; I may want to get a name; I may want to make beautiful things which I can sell; I may want to have a relationship with different people which are from a certain kind of a level; I may have for myself a wish for understanding myself by means of ~~xkixx~~ utilization of others who can help me or for

whom I can be of any use. And whatever the different reasons are where I want to use my talents, that I make up for myself and say, yes, that is the way I want to spend my time and my energy. Against it I say, if I don't do that I am lazy.

So this is the second point. First: waste. The second: laziness. Together with that there is an uncontrolled activity in which waste is apparent when I see it and where, although there is an activity, it is going in the wrong direction. When I realize that, then I say I have to really revise my way of living, and now in order to find out how I ought to live, I want to become as simple as I can because then I can start managing it and from the simplicity become a little bit more luxurious only to the extent that I am able to contain myself and control what I have to do. This means again that I use the energy for a definite purpose. This means having an ambition. It means being affected by things in outer life which I see, which interest me, which I take in and which give me an ambition. I call it aspiration within myself. When I have that energy that is received by means of the sense organs, five of them, and I then have received within me energy of that kind which comes to me because I happen to live and I have eyes and ears, then I feel that having this energy available which has now stimulated me in some way, that it has to be changed over into a possibility which I call inspiration; that is, giving me a direction for my life to utilize that what I have received, again to the best of my advantage. I start with that. So I become selfish in the real sense of the word of wanting to become that what I can become. Perhaps the word 'self-centeredness' is better,

but in any event it is definitely for myself and then I start to define what I really want. Now this is the question of deepening oneself so that when I say that I have ambition, I have an inspirational quality as a conversion of such ambitious energy, that then I want to make sure it will go in the right direction in which I wish to go where it is right. From then on it becomes a deeper question because there are many different directions in which I can be following an inspirational impulse. One direction relates to the condition of my existence on earth and for that I don't need really very much spiritual life. The other is a possibility of further growth away from this earth and in the direction of where freedom is. Whichever way that is now further defined, it doesn't matter. At least I can have an aim for those two things and then I say that what actually weighs more is an inspirational quality which goes away from this earth by building something that is worth more, more worthwhile, and that is more permanent simply because I will die and then I won't have anything of what I have done to embellish my ordinary physical existence. This is the third requirement: to change one's ambition in a purpose into an inspirational direction for a purpose which is worthwhile, for me.

The fourth is that now seeing what I am and what I'm capable of doing for myself that I start to extend that in directions where other people are similarly located and where I recognize a condition of life existing also not only within myself but with others. Then I start to take on an entirely different kind of responsibility. I become part of a totality and in that being a little part I diminish my own value up to the level of where I consider the other values of

other people and I really start to care for those others in the same way as I care for myself but all for the sake of growing up so that then in creating such conditions for myself, I extend them to creation of conditions for others. This of course I call actually caring or loving; that is, an inspirational force which has a very definite aim in the fulfillment of that what one might consider principle of a cosmological nature.

The fifth is to deepen that state; that is, to see the totality of myself as I am and that what is given to me as energy, which energy has to be used definitely for a certain purpose and for which I cannot be lazy, that then that totality requires a central point of existence from which this kind of thought and feeling actually comes to me and which I receive. That central point of existence, looked at it cosmologically, I call God; looked at it as a development of one's inner life, I call Magnetic Center.

And so there are these five different rules which are necessary for a person when he starts to make attempts to actually see what he is, that then he includes all these five to see what are the principles for himself, that then he starts his life in accordance with it. When he does that, the different things he does are becoming to him as a man and his wish to grow up and become harmonious is then in the definition of what is for him harmonious is a comparison of that he is able to compare that state of harmony with what he is doing. So then the question of not becoming is very simple: I compare every time I do something, I feel something and I think something with that what is on the road towards that kind of an aim and when it doesn't fit or when it is not as yet sufficiently complete or when there is a lack somewhere or other, that it is

not as yet, you might say, hundred percent in accordance with my ability, I say it's unbecoming and I say I ought to change it. Almost I would say this is as far as ordinary life will get you. The question of how to change it depends on Work because you will not be able to change it by yourself in an unconscious state, you will only substitute, you will find that you can do certain things at the expense of some others but it is a very far cry from becoming harmonious; and the only way by which harmony can be achieved is by the constant desire of the development of all three centers, as I said last night, simultaneously in order to reach a level of being which is comparable to a conscious and conscientious man. All right? Jacques?

Neil: Yes. Sir, thank you

Manuche: Mr. Nyland?

Mr. Nyland: Yah?

Manuche: If I consider myself as I am nothing except my Magnetic Center, I am in my Magnetic Center, then would then be task for me to use all my energy in the direction to set that Magnetic Center as alive free and in that way . . .

Mr. Nyland: Manuche, you always ask the same question and I always try to tell you have to keep your feet on the ground.

Manuche: I, I was born with that question, Mr. Nyland.

Mr. Nyland: I know. And it is so stubbornly held by, that you don't want to make any other allowances. Manuche, the first thing of a human being is the realization he is a human being and that there's a very definite reason that the life which is now represented in him as a personality exists on this earth. You cannot get away from that because you may like to be somewhere else and ultimately

Nirvana and a state of ~~Soudada~~ Soddamma?, whatever it may be, but you're not, you're here and you have — you are subject to the rules of what we call mother nature. And it's obvious: if you don't drink and eat, you die. If you don't maintain yourself in a certain way of cleanliness and all the rest, you also don't fulfill the necessities of your ordinary life, your body or your feeling or your mind. And it is very necessary to understand first why this body happens to exist when you want to find out where your Magnetic Center is or that you believe that in concentration and contemplation of [illegible] that would solve the problems of your life.

The reason is simply that if that direction is going into that one-centered wish of an emotional state, you will never become a man in the sense ~~that~~ Gurdjieff means it. Gurdjieff accepts a man as he is in three centers, not two and not one, for the simple reason mathematically that only with three centers can one accomplish a combination of three into one, and that for that reason when three can become one, there is a possibility of further and continued growth in which this new 'one' entity can start to function at a higher level.

So it's very obvious that a man as he is, a personality or a living human being, is made up of three centers. There are no men with four centers in an unconscious state, and when he has only two centers he is an animal and not yet — not yet on the scale of where a man is. That is where man is called the acme of creation. That means that man as he is, having three centers, has a very definite task to fulfill as it were to stop this little triad of one, two and three centers and go over, sometimes I say in the sense of time, understanding

what is meant by one, two and three dimensions of time. But we don't want to go too much into that kind of comparison because it does go on simultaneously. But the aim for a man is to become one and he has to start with that what he is as an instrument. The instrument is used for the development of those centers which are not as yet fulfilled or full grown, and there is no time to consider Magnetic Center unless one has done a job on the functioning of the centers to make them grow up.

The emotional center is not finished, it's only half; intellectual center is just beginning; physical center is too tight and it needs loosening up. So there is work to be done with any one of the three centers and mother nature does not help us. She prefers it this way. She loves to have us stay asleep because then for the purposes of her own she receives energy which will help the earth and ultimately the earth will become a planet. We could help mother nature if we as persons could become conscious and conscientious. In the beginning this is the fight, against our own nature, to overcome the tendencies mostly of the body so that that, as center, is not predominant and that there is then a combination of the three in which three different tasks are given to each one of the centers.

The first task for the mind is to have understanding and to reach by means of thinking in a certain way, gradually eliminating interferences from the other two centers, the possibility that that what is mind and mental activity becomes pure. It's another way of saying that I would like the mind to function in awareness and not in thought.

The second, my emotional center, is not complete. I know that I have feeling. I know that I don't care for other people. I mean by that that I don't want to give up too much. If I want to give up something then I really either don't care about keeping it or, when it costs me a little, I would love to talk about it that I am making such a sacrifice. But that's not all: the question of feeling has to extend to the totality of life existing on this earth. That one cannot forget and that is why a person cannot become, or sit in an ivory tower and he cannot become a flagellante either, and he cannot become a saint. He can, of course, if he wishes, but then he forgoes that what is needed for him as a development, simultaneous of all three centers to become a harmonious man in equilibrium. And when he only becomes one-centered and reaches a level of an understanding, he is not a man anymore, he is just a good saint. Sometimes we say silly saint because he has forgotten that he was born as a man and he was born on this earth and this earth has a requirements for a man to become what is corresponding to the condition of the earth itself.

So you see, and the third one, I don't want to say too much about it, the question of the body and how it is and how tense and how it wastes energy and all that; it is not loose enough, it's not free and that what actually has to take place is, as you know, a separation between the body and the feeling, that both can stand on their own feet and for that reason we sense in order to give the body something with which it can live on its own and become recognizing, recognizing its own existence, so that then the feeling, being able to be free, can develop into an emotional and will form its own language.

We've talked about many of those things before but the

whole question is that when I start living on this earth and I see what I am, I leave all three centers but the centers in their use of energy have to know what is right for one or the other or the third, and so the distribution of that way of energy, going into one or the second or the third direction, has to be directed by something that is independent of the centers themselves. Because nothing of an unconscious nature will direct any kind of another unconsciousness. We can do it psychologically and we can say that complexes and all the rest, but that is only a little brain which is unconscious and asleep telling in the dream what is actually needed for the development of a man and changing his ordinary unconscious existence and they usually don't lead to very much then only a repetition and rearranging, as I say many times, on a horizontal plane that what a man is and when he changes one thing, something else is going to pop up because he will be supressing some desires or energies which do not find an outlet.

So for that reason, if I want to have something that can be a guide for me, I first have to make something that I, that is in our sense of the word 'objective.' Now how can I get this objectivity? If I concentrate on meditating about God I can have God come to me in imagination; I can even say that He is there when I feel Him and I say ~~that:~~ (have) that what is God I now wish for You to tell me what I ought to do. The reaching, the direction in which this contact is made is emotional because intellectually I'm not capable of it as yet although later if there is enough consciousness in the mind that mind can also reach God in a different way. But when I am an ordinary human being and I still have to rely on my emotional contact with God, God can come and tell

me emotionally and I feel emotionally of what ought to be done and then I feel that I know what to do and that is the trouble because God does not tell me what to do. He is there and it's still up to me what to do and I do my best but I prefer to stay in meditation and ~~kxinx~~ think about my Magnetic Center. And that is where I make a mistake because my feet are not taken care of, my hands are not taken care of, my body is not taken care of. All it does is to furnish the living quarters for this kind of an emotional center that wants to function and although it can develop by itself, I become not a man but a misnomer, a person who is awkward, who is not at all a man; he's lopsided and only has developed one little center into perhaps a very nice, lovely and beautiful kind of a body, but it is not sufficient for a man.

I wished you could understand it because the function of the physical body is much more important than you realize. When an 'I' starts to exist and there is a beginning of consciousness, when there is a beginning also of conscience in the sense of the SOL-LA-SI of Kesdjan, they require expression. They have to have an expression for themselves and they have to have feelings and thoughts of a different kind which will determine the nature of my behavior and for that reason I do need in the beginning a practice by which that what is conscious and conscientous becomes materialized on this earth in the terminology of this earth, because I still live here and I cannot get with my mind and feeling, even if they are conscious and conscientous, go up to heaven. Because I'm still in this body and I have not made wings as yet and therefore the expression of consciousness and conscience, the same way as the expression of ~~xx~~ thinking and feeling, has to be done by means of a physical

existence which belongs to this earth and acts and furnishes for me the possibility of behavior in accordance with the law of this earth but directed from a standpoint of consciousness and conscience.

That is why I need a body. I have to learn how to make that what is conscious and conscientous, even if I say it is of a higher level as awareness and a higher level as an emotional contact with God, I still am a man who happens to think and feel about it and will want my body to represent that what actually is the—the innermost values of myself. I need my body then for that purpose, the purpose of expression, the purpose of manifesting, the purpose of finding out the reality of that what is of a higher quality in the terminology of the language of this earth. The necessity of taking that what comes from above, digesting it within myself and utilizing for communication with others. I cannot do any other way, any other thing with some because if I would keep it within myself I remain selfish as if I'm the only child of God. But I happen to be as a human being in connection, living with many, many other people and if I am receiving information which can be used by me as a result of awareness and as a result of deeper emotions, I have the task to show that in some way or other and communicate it because I cannot keep it to myself. If I wish to communicate it, I have to have words; I have to have an appearance; I have to have a feeling which is expressed by my behavior; I have to use all the different functions of my physical body and in addition I will have to see what can take place when that is finished, as it were, and then I would like to have an exchange on the basis of an emotional language only and then I would like to have the basis of an awareness language only.

And, Manuche, I cannot do that until I first settle the question of expressions of my body. When the body has become that kind of a servant, the rest of the family can flourish but when they have to do the dirty work and what the servants should do, or think that they have to do it because there is no servant around, they themselves become lopsided and don't grow up. A Kesdjanian body needs a physical body. The DO-RE-MI of the Kesdjan is parallel and almost equal to the SOL-LA-SI of the physical and that furnishes the possibility of a foundation for the SOL-LA-SI of the Kesdjan, and when the Kesdjan exists that SOL-LA-SI is connected with the DO-RE-MI of the Soul and the Soul can only continue to exist when there is a joining between the top part of the Kesdjan and the lower part of the Soul body. That is the way growth is made, and I am dependent on my physical body until the Kesdjanian body is finished and then that what is Soul can stand on its own feet. And those feet are at the upper DO of the physical body; that means, those feet of the Soul start when the body physically dies.

It's all connected, Manuche. You cannot wish to separate it even because then you see you must become lopsided when you are not any longer a man on earth. As I say, it's nice for a little ivory tower and you separate yourself from the rest of the world, but you're not a man then. A man is a three centered being and he remains that until the three centers become three bodies; then he disappears as a man and he becomes a cosmic being.

That's it, huh? (END SIDE ONE)

Mr. Nyland: You need something to stand on, really.

Manuche: Sure I do. Thank you.

Mr. Nyland: All right. Yah, who was it?

Fred Curchak: It's Fred, sir.

Mr. Nyland: Yes, Fred.

Fred: Questions came to mind reading the new Gurdjieff talks book and especially based on what your description of three centers now and how he presents certain exercises or indicates an education of the three centers and I realize that, that that's lacking in a systematically disciplined way in my own life, that, that my Work remains simply an attempt to observe myself, to create an 'I' as you've indicated and although many times you've talked about various approaches to the three centers, and I've done those at those times, there doesn't seem to be a continuous or methodological approach. I wonder if that's something I should have.

Mr. Nyland: Why don't you give the three centers something to do? Your physical center, as you are a man and you walk, change your walking, run around without a head as it were, chicken, but exercise it. Then see first if it will develop, see if then that what we call an 'I' can remain aware of such activity. Enlarge your world of physical ability. Change the different manifestations of yourself. Have all kind of expressions on your face, all kind of ways of saying certain words in a certain way with the emphasis here and there and accentuated in different ways. See what you can do with that what you actually perform with the physical ability that you might have or whatever it is that you want your body to do, do it, let it, let the body do it.

Emotions: express your feelings, start with it in different directions with different people including cats and dogs, including

enemies, including people which are obnoxious, including to you all kind of reactions you have towards anyone on the basis of prejudice, of not wanting to do this and so forth and you become for yourself even obnoxious. Overcome such things that you really are ~~wishing~~ willing to have lunch with your worst enemy and that you ask someone who hits you on the cheek to hit you on the second, on the other cheek, that you actually train yourself to see what are your feelings and how they get hurt and how they sometimes don't understand at all and cannot function, how difficult it is for a feeling even to stand on its own feet, as I say, by the use of an emotional language.

You see this can be expanded much and much more. You can play roles. You can do anything with a motivation and let it be done without even showing the motivation. You can give something and not be jealous about someone else who gives exactly the same thing to the same person. And all kind of combinations that you can make, make them; expand your life, if you want the three centers to develop.

Now the mind I don't think is necessary to develop. Not as yet; I think there's more than enough sawdust in it and you don't have to add some more. But if you want stimulates - stimulants - which have conversations ~~that~~ are worthwhile stimulants - read books that are worthwhile, and otherwise keep your ~~xxxxx~~ mouth shut. Put yourself under certain conditions of certain times: one day you are not going to talk; the next day you will talk your head off; the third day you will talk to anybody about any subject; the fourth day you talk about only one subject, maybe, with just one person; all kind of exercises for your mind, not the psychological exercises of Orage: they don't do you any

good. But actually giving activity to the mind, feeling and the body will enhance the value of your personality. After you have done a little bit more of that, see if you can connect that what is now three centers in a combination of unity so that then you become much more whole in what you are doing and that then that what you are saying becomes more emphatic and that that what you represent as a human being is an example or a symbol of what goes on within yourself.

The world is tremendously large. I've said many times the ex, the creation of a little 'I' is just a beginning, just a little bit of lifting up of the veil that it gives you an idea that infinity exists. All right, Fred?

Fred: Yes, Sir.

Mr. Nyland: Yah. Much more aliveness, much more almost I would say fun, much more willingness to enjoy yourself and others and to communicate with them and talk nonsense if you wish, why not? It'll give you a good opportunity to see yourself. First you will criticize and say how stupid you are and most likely you will not like it at all and you will hide and at the same time, it's a behavior and it's worthwhile to observe it and to become familiar also with that kind of an attitude that you might have and the acceptance of it and you have to have many many opportunities like that so the education of the three centers is not a very difficult thing and it only means that it requires a great deal of time to do it. All right?

Fred: Yes.

Mr. Nyland: Yah, I want to warn you about that so-called tale book. It is not exactly correct, you know?

Fred: I wondered.

Mr. Nyland: Yah, and therefore don't take it as gospel truth. There's still too much of Ouspensky and too much repetition of certain things that were notes of Gurdjieff when he wrote All and Everything. When All and Everything was published it was after many years of having listened to it being read by other people and Gurdjieff remaining the judge of that what was said in the right way or not, many of the chapters of All and Everything having been rewritten four or five times, until finally he okayed that it could be published. So when it went through the mill, as it were, and he okayed the publishing, I would take that what is published as really the last word and I would not take the notes although they seem a little similar and sometimes of course they are interesting but why publish it when All and Everything is there in its original content and context and connection with each other, one thought after another, flowing and connecting with each other? It is quite wrong, you see, and I don't like it.

Fred: The new book served to, uh, make me pick up All and Everything and (try and) reread it.

Mr. Nyland: Yah, that's right, since you know that All and Everything exists, always go to the source. After all, that was Gurdjieff. But that the book can be of certain use for people who don't know much and don't know about All and Everything and then they have a little smattering of what might be somewhere else; I hope it, uh, kindles an appetite in them but I'm not so sure. I'm almost certain that when they read just a little bit, most of the people have become satisfied and say, "oh, yes, I know Gurdjieff." And of course they don't know a damn thing about (him?). So be careful, will you?

Judith Raiguel: Mr. Nyland?

Mr. Nyland: Yah.

Judith: Uh, I talked a little bit last night about a particular day in which one kind of awareness had occurred several times and then something else had occurred at the end of the day and it brought another question out: I want to be clear whether or not those two experiences can ever be combined?

Mr. Nyland: Well, you know, I ~~a~~ wanted to say something last night about it. What is an awareness? It is an 'I' which functions. It is not ordinary human being. The same way as when we talked about the question of consciousness and having awareness and then the question of becoming came up and the consideration on the part of an unconscious thought and feeling and then the introduction of a conscience into that and then gradually becoming simultaneous with the attempt for Work or the existence of 'I'. It's really the same thing. An 'I' . . .

Judith: Why is the quality of the two xexperiences so completely different?

Mr. Nyland: Because you still judge them from the standpoint of unconsciousness, not from the standpoint of 'I'. At the same time the 'I' is also a many-mirrored or window-glass type of an entity. It still has for us a variety of different ways and facets of being. It is not at all a pure Soul. The purity of the Soul: let me try to explain that. When a Soul starts to function in the intellectual sense, it begins at the DO and the DO-RE-MI up to FA is the period of gestation. In that particular period there is no definite quality as yet of the Soul itself but there are the different aspects and the different possibilities as embryonic which could grow out later in forming the Soul and then becoming more and more

I use the word Omniscient and omnipotent and, and ~~k~~ uh, omnipresent because those are the qualities of the Soul in the SOL-LA-SI and they become then representatives or a representation of God and that, because of that, the Soul is enabled at the point of wishing to leave everything else of this mother nature existent, everything else leave it behind, that they are then entitled to enter into cosmic consciousness.

So when one talks about an 'I' and an awareness, this 'I' still being unformed and as I say embryonic will sometimes emphasize one aspect and another time another aspect. They both in principle are alike but they are not as yet joined together to become a harmonious entity. Do you see what I mean?

Judith: I think so.

Mr. Nyland: ~~kkk~~ All right. It's an interesting question, it is something that ~~k~~many times remains quite theoretical but theory is good when it is logical. When there is an acceptance of the logicality which gives clarity, then it doesn't matter so much as yet if it is not an exact experience. It's only an indication of what might come and the ~~kp~~ hope that ultimately one will experience it.

Judith: I, I ~~think~~ guess I need to find the point of acceptance that, the second or the last experience, I know that I still prefer that.

Mr. Nyland: I think it is right that you have preferences. It's right. Because I don't think you would be encouraged if it were all the same. It is the fact that sometimes one is a little less than the other that makes you wish that that what is less will become like the other. That is what gives the stimulous.

You see, the, the reason for wish to grow for a man ends when his physical body has reached a certain height and then that kind of a wish has to be transferred to something else and unfortunately, on earth that is not transferred. But as soon as one becomes free from that kind of a bondage, then there is a wish for the continuation of growth of the Kesdjanian body and the fulfillment of that in the SOL-LA-SI but then you see that comes to an end because also the Kesdjanian body has also a certain lifetime and it will die and because of that something else again has to be started in the form of a Soul and the Soul can start when the SOL-LA-SI of Kesdjan is there because the Soul is needed for the testing out of the process of Kesdjanian development. But then when it is, when the Kesdjanian body dies, it will give the energy to the fulfillment of the Soul itself and then the SOL-LA-SI of the Soul becomes the real Soul and then you might say, at the end of the SI-DO of that Soul body, it is also the end and it would have to make a fourth one but this is the law of the nature as it exists then. It is changing the three into one and then it can continue with one. It cannot continue with four, five, and six and so forth because they would become much too cumbersome. I hope you see that.

Judith: Someday, maybe.

Mr. Nyland: Well, maybe somewhere it's hidden and it will come back later.

Judith: Thank you.

Mr. Nyland: All right.

Elaine Knight: Mr. Nyland?

Mr. Nyland: Yah.

Elaine: I wanted to go - it's Elaine - I wanted to go back a minute to, uh, a part of, uh, Fred's question because I, for myself I've always looked upon a Work attempt, almost my basic attitude towards a Work attempt has been that it's the only way that I have ever found that I can Work on myself almost all three centers at the same time. This has been my understanding of a Work attempt and that the thing that makes it perfect for that for me is the question of simultaneity because in that moment I have no choice so ~~kk~~ to speak of what goes where but it happens in all three centers somehow.

Mr. Nyland: It is right that they are connected, Elaine, but they are not as yet harmoniously connected. All three have to play a part but it does not mean that the quantity from each one of them is harmonious to match the other quantity. They are there but you cannot as yet say that it is a three-centered attempt. They all enter and there is of course the head with an idea of wanting to Work and it becomes ~~as~~ own 'I' and then says all right, observe the body. The body is engaged, then I have to have the wish to continue to Work, then my feeling is engaged. I don't know how much of ~~kyx~~ the feeling, I don't even know how much of the body and I don't know how big the 'I' is but all three are represented so in that sense there is a simulatneous activity, but it is far from harmonious. But it's all right, continue with what you were saying. I just want to mention that.

Elaine: That was, that was really, uh, it, Mr. Nyland. I, I had no, I just wanted to clarify that.

Mr. Nyland: It is right, you see, it is fine, but it is fine as far as it goes and don't make it go further because it isn't there yet.

Elaine: Then is that something that takes place then over a period of time through Work?

Mr. Nyland: Yah, of course. The same way as the 'I' when it starts to function and I say it has only about two cells and it's very small, it's like a baby, an embryo and all that. When it starts to wish to do some Work it cannot do it because it isn't strong enough, it has not enough of a mind, even intelligence, and it even doesn't have much of a wish. It is simply following a little command that comes from my Magnetic Center and that asks this 'I' to start to function. In the process of functioning when it is given that kind of Work it will start to grow up and then gradually there will be more intelligence and more caring, you know, for the emotional part of it and more ability even to function on its own. But in the beginning the thoughts I have about an 'I' and my real wish to create it does not mean that that what is given in the form I say many times of a shell in which I would like life from God to come so that the 'I' can start to function. Lots of things are not within my control and that what I create is really the highest that I can create of an unconscious kind and then my prayer wishes God to put into that life and I don't know how much life He wishes to put into me.

You see, it is interesting if you look at it that way because He will say: But I've given you life already. Why should I give you now different kind of life in an 'I' that you are creating? And it may take quite some explaining to God why you want this 'I'. And really the admission is: it is right I have life; I had it originally but through some unforeseen

circumstances and really bad education and, as Gurdjieff would say: written, being written on, on the piece of blank paper so that it is now pretty dirty. All of that prevents me from using my life as originally was meant to be used in the way it ~~might~~ ought to be used now. You see, this kind of confession shows God that you are serious, that you actually know yourself and that you really understand what the condition is of yourself in an unconscious state of asleep.

This prayer, as it were, has to be given to God in three centers because it has to come from the level of your being ~~whe~~ which is serious and which is, to the extent that we can make it, truthful. That is the kind of prayer that will be heard by God and say, Yes, He would almost say, by God, he wants to Work. Then He will send you life for your 'I' and then that 'I' will start to function. But He also says: let me be careful, maybe I just give a little bit of life, not as yet, let's see first what he's going to do with it. If he is going to take care of it, it's all right. But if he's going to use it in the same way as he has made his own culture, then it is not so good and I don't want to give him any more life in the future. You see this talk between God and yourself?

Elaine: Yes.

Mr. Nyland: Humility, quite definite experience of, sometimes I say nothingness, a realization of what one is as a slug or that what really has no value in comparison to that what actuality, in actuality, exists. To whatever way one explains that for oneself, it shows the proper attitude in wishing to lose the life which has been soiled and to ask for life that is pure again. All right?

Elaine: Yes, thank you.

Donna Steiger: Mr. Nyland?

Mr. Nyland: Yah.

Donna: It's Donna.

Mr. Nyland: Yah, Donna.

Donna: I had a couple of experiences recently that are still affecting me very strongly in relation to what you were saying to Manuche and to Elaine. One was at music. You were talking about Magnetic Center wishing to be free and suddenly this image swept over me of, uh, me, lying flat on the earth clutching the earth desparately and not wanting to let go and then a couple of meetings later, uh, you said to someone, uh, you said: let me put it this way, if God asks you to come now, uh, would you go? And I realized I wouldn't. And, and I had always thought I would, you know, and, and it terrifies me.

Mr. Nyland: Yes, Donna, it's right you know, when the pin is put on your nose, then you find out.

Donna: But I want to want to.

Mr. Nyland: That's right.

Donna: And I didn't know how much I'm hanging onto things that . . .

Mr. Nyland: Yah, you'll find out more and more whatthe bondage is.

Donna: I hate it.

Mr. Nyland: At times. You say it, but in reality you don't.

Donna: Yeah, I hate that I don't.

Mr. Nyland: The fact that you hold onto it means . . .

Donna: Yeah.

Mr. Nyland: you're not free at all. You don't really hate it. You know it's a state in which hate and love exist, coexistence of them. It's very difficult to change love into hate or hate into love but it is possible and it is reached by means of the realization of

the co-existence of the two since it is a form of energy which is only different in the expression. So the more I see that I really, I say: I hate it and I know I love it, that then that combination of the two becoming clear, I start to question: do I actually hate it? And I say: no, I love it a little bit. But then you say: Do I really love it? And then you say: A little bit of that is not love any more.

This is the beginning of a gradual change of that what is love into hate and reversely. And for some time it remains like an equilibrium in which the two phases still exist and then there is a decision that you will make at a certain time. You say I now wish it, either to hate it and then I say I don't Work any more or I want to love it and then I will continue to Work. Take your time but remain consistent and if you can, persist as much as you can in the direction of wanting to love it and eliminating the hate.

Donna: You mean loving Work . . .

Mr. Nyland: Work is the only way, darling. There's no other way out.

Donna: Yeah, I know.

Mr. Nyland: All right?

Donna: Yes.

Mr. Nyland: So, what else can we add? What is it that is not clear when you now, for instance, in the afternoon are faced with an unconsdous existence. What kind of promises do you want to make for yourself? Not too much, don't overload it. Your capacity is very small. The wish can be there but the container is not enough. And you have not prepared enough of such a container to hold it; you have not built enough. The container is your Kesdjanian body.

You have that DO Re Mi at the beginning, but that's embryonic because it's mostly based on your feelings and they are heterogenious. They don't belong together, they oppose each other. That's the condition in which you are. And many times, since a feeling is dependent on the existence of your body for expression, the condition of your body will influence your feelingx. And so when you have an experience of your body like before lunch or after lunch or a good conversation with so and so and a telephone conversation which is bad or like Gurdjieff mentions also in the Tales, huh? The man with the brush and breaking the mirror and walking on the street and seeing this and that. Try to see the simplicity with which Gurdjieff sometimes has, gives examples and compare yourself wxix with that to see what you actually can experience and what you know to be truthful and if it becomes a reality of that kind for you then maybe you can carry it with you.

It is a very good task sometimes to write up definite traits of yourself, characteristics belonging to you as a personality, maybe of your behavior, characteristics perhaps of physical behavior, characteristics in feeling and what may be a characteristic of your mind. Not habits, but something that you know that your physical body is doing in a certain way, sometimes habitual and sometimes even nonhabitual in a confused state of what you do: the expression on your face when you meet someone who tells you the truth and you don't like or the way you are expressing anger when someone steps on your toes. The question of your feelings which are many times mixed a great deal with stuff that doesn't belong to you but where you become interested in it just to have, give the feeling something to do. Or a feeling that you try to purify,

quite superficial to start with and that afterwards you would like to make into an emotion. How do you make an emotion out of it? By the introduction of the consideration of other kinds of life, or the deepening of yourself in relation towards God or a little more understanding of what is actually taking place with mankind or certain thoughts of philosophy. And religion of course, in behavior of yourself and what is as we said becoming. And of course the third one, your mind is very important that you don't put more sawdust in it, that you don't listen too much to the radio and don't see too much TV and particularly that you don't talk too much to other people about nonsense.

From now on we will have each lunch here quiet. I think there is still too much talk, there's not enough remembering, not enough realization of what we are still trying to do and maybe lunch will help you. And if you cannot talk, maybe silence is golden. You will find out where your thoughts will be when you cannot talk. And some of you will finish up lunch quick in order to go outside to get some breath - breathe some fresh air or so. I don't know what you will do, but I will put constantly little obstacles in your way. You have to learn that, that that is life and that it is not just a question of the easiest way out or the line of least resistence. You've got to wish to tackle certain problems within yourself and it's not a question of avoiding them, not wanting to talk about them. It's a question of facing them because they have to be solved. And it is up to you to solve them because you cannot ask God to do it for you. Moreover, if you ever had any contact with it, even by means of any kind of a spirit, they will always tell you, you have to do it first yourself. Find out what it is and much of the information you get, it's very difficult to

understand.

Life is very simple: here you are facing an afternoon and the question is what are you going to do with yourself? And not to take it so seriously and you say, no I have to think about it and I don't know what to do. Just as you are seeing yourself, keep on seeing yourself, how you shake hands, how you look at someone, what happens to you when you overhear a remark that is not meant for you and still could apply. Or when you remember this, this meeting and the different people who did talk and the questions, whatever it was, to what extent was it right to what extent can you use it? Can you use it tonight? Can you sit quietly, think about it a little? Can you make more friends than you have now? You start out with five friends in the morning, in the evening maybe there are seven. How can you realize for yourself what is needed? How can you make attempts, how you can, can you become more serious in that sense of activity, of wanting to find out what you are and not to be a fool?

We're almost at the end, are we?

Voice: Five minutes.

Mr. Nyland: Well, we can give you a present of five minutes. That's very good. For five minutes you act as if you were conscious and conscientious. And we're not recording it. Good bye everybody.

End of meeting

Mr. Nyland: There are a few more minutes left on this cassette and I would like to copy here what I said last evening at the

at the meeting of Robert in connection with a question from Brian. It had to do with an experience when in Working one also experiences a form of nonidentification and still apparently the attempt for consciousness continues together with a very definite insight in what one actually is and that what one then sees may not be becoming and simply wanted to collect all the different answers that had been given into one, hoping that it would clarify the particular problem. Now this is what I then said:

"Instead of waiting til tomorrow at lunch and bringing up perhaps the same subject, I would like to make just a few statements about what actually happens and you have not covered it sufficiently although here and there the answers or the statements cover it, ( ). When one observes, and 'I' is created and receives information. That is a conscious effort and that takes place in a certain part of the brain where consciousness will grow. At the same time, ordinary unconscious mind continues to notice the same facts. They are also recorded. Many times I've said, both facts, that is the conscious ones or the objective ones and the unconscious ones, are placed in one's memory. The solution in the beginning is to see that these kind of facts come from two different sources: one is the conscious line and the other the unconscious. Both exist and both exist simultaneously. Now afterwards you think about it. Then you see facts accumulated one way and facts received the other way. You think about it. You have a certain judgment with your ordinary brain about what is becoming, what is right for life itself and what isn't. And then you hope that when you meet again similar circumstances that you

will remember that and that then your behavior will be different. But the process that takes place when you once separate and know that there are two different functions taking place at the same time which afterwards you separate in considering them, that now it is possible that those two functions take place at the same time and are registered at the same time so that there you are conscious about two things taking place at the same time and you have an experience of that. That experience is that you being, you observe your behavior and at the same time, in your ordinary mind, there is a kind of a judgment about that what is right or becoming or what isn't. That is an ordinary process which is not so easy to continue because it requires the separation of an 'I' from the functions of it. Now the help that is given is a question of conscience because together with the consciousness, conscience also starts to develop. And this conscience helps the unconscious state to have a judgment. So that then what takes place ultimately is an observation process in which everything takes place at that same time. The question of participation does come in. It is that then there is a very definite conscious objective value that is given in the form of facts and is registered in that part of your brain where 'I' is. At the same time conscience starts to function together with your unconscious state. This is where the participation comes in. And the unconscious state is then willing to live in connection with an 'I' and because of an 'I' existing, this unconscious state with conscience is able to change the form in which life is then manifested.

So what Brian says is quite right. It does happen at the same time but you do not know exactly how it happens to come. And it's only when you first separate the two, then consider them from an unconscious standpoint and then put them together again that you understand how it can take place when 'I' exists and when 'it' exists and both are so-called observing, 'I' observing in awareness, 'it' observing in unconsciousness but more and more tinted by the quality of conscience.

I hope this helps a little bit to clarify it. Many of the different answers had certain things in them were right. All right Robert?

Robert: Yes, thank you."

End of tape

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